646 authority could obtain for himself by entreaty the representation of
646 popular sovereignty. This representation gives him social prestige,
554 a prestige which in the Rif can only be won through bravery, ability or wealth. Beside it, the religious power, also represented by virtuous men, served most of the time only to decorate by their persons, to legalize by their presence, and to preserve with their spiritual power the most solemn agreements. Once such prestige was acquired, it could even be consecrated, as it were, in a written title (such as the Qanun of Lower Thamasint), but this meant ultimately the beginning of personal power and the abandonment of a democratic organization[101].....Such representation won through the personal courage and effort of those who wanted it was given a measure of authority and permanence, a fact which obliges (1935) extraordinary prudence in Spanish nominations of tribal notables--for the original lack of prestige of most functionaries of the Makhzin follows them all their lives as a shadow follows a body.....In a tribe which I
[123] once administered there appeared a new qa'id. The news reached me,
[124] and I wanted to find out in a superficial manner how the nomination had been received; but wherever and whenever I mentioned the word "qa'id", the people I talked to called the man amzir, or "blacksmith"--the Rifian is a master when it comes to establishing social categories!.....Another typical case: among the Aith Waryaghar it was very common in an agrau or council meeting for one of those attending to get to his feet suddenly and express his own opinion at an opportune moment. The igrawn were popular assemblies and many people attended them, each man coming armed and gesticulating with his rifle,

829 their own dwellings, anticipating possible impertinences and discourtesies which, wounding their brittle and easily hurt amour propre, would not be able to reject their ways and customs; but if, at some time, and it would not often happen, their instinctive suspicion and simulated servility and docility are momentarily broken down, a single sentence or even a single word will reveal to you all the power and strength of their race, the pride in their ancestry and the consciousness of their superiority; for it is precisely the Rifian resistance to all innovations and to all submission which is one of their most fundamental characteristics![4] In support of this we may refer to the
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152 case of a qa'id, of an old qa'id of a Rifian tribe, who in the company
● [125] of others had to attend an official meeting at which protocol compelled a special dress to be worn. The only indication that I gave him that he had to change his clothes for the officers was an outrage to him, which I noticed on seeing his cheeks turn red. The game was lost and an adequate answer was forthcoming: "Do you think I am a little boy?" The other quyad (pl. of qa'id) intervened, but he paid no attention to them; if they wished, he would do so, if not, he would retire; and that old and dignified mountaineer went out with his clothes unchanged, showing himself in the natural and logical manner of his own protocol and not in that of the others, a manner in which, also, he has all his excellence.

671 If we turn our attention to these qanuns, if, after putting aside our European criteria of judgment, we diligently examine their badly constructed phrases and sentences, if we analyze their meaning with all possible affection and if we really desire to penetrate into the spirit

laborer, especially as a migrant worker in Europe or Algeria, where salaries are high by Riffian standards.

On the other end of the spectrum are the landowners who regard the akhammas as the true beneficiary of the association. They argue that since they provide all the elements of production except labor, they are being exploited by the working class. The akhammas provides only his manual labor for a few weeks of ploughing and again for a few weeks at harvest time. Their contention is that although the work is arduous, it spans over a relatively short period of time for which the akhammas receives enough to meet his subsistence needs for the year. The remainder of the year the akhammas is free to contract for such labor as is available. The property owner, however, depends exclusively on his crop and thus does not have the additional revenues which the worker earns throughout the rest of the year. If the crop yield is low, the master will always see to it that the worker gets something, and besides the poor can apply for government relief while the rich can not. I suggested to several owners that they engage a wage laborer for the short duration of actual work involved in performing the cultivation tasks but was met with only stony silence at the notion of such a scheme. I did not encounter and no one ever spoke of an instance in which agricultural labor was paid for in daily or weekly wages. Since the property class is in a position to change the system but does not, presumably the akhammas arrangement works to their benefit.

443 651 648 438 [123] Below is the official tax rate of the Spanish as given in Albéniz (1930:121-122). I have no schedule of my own because of a disinclination on the part of officials to give me such information.

Articles upon which a tax is paid entering the market:	
A load of fruit	0.75 Spanish pesetas
Basket of vegetables	0.75
Basket of fish	1.50
Kilo of honey or butter	0.40

Articles upon which a tax is paid upon leaving the market by the large-scale buyers:	
Wool	5% of total value
Straw mats	0.25 each
Dried cereal	0.50 quintal
Goat or lamb hide	0.20 each
Cattle hide	0.50 each

Articles upon which a tax is paid at the moment of exchange:	
Horses	5% of the value of the sale
Mules	5% of the value of the sale
Donkeys	5% of the value of the sale
Firewood, a quintal	5% of the value of the sale

Articles upon which a tax is charged when entering the market and again upon being sold:	
Basket of wool	.10 and .20
Chickens and wild fowl	.10 and .10
Eggs (dozen)	.10 and .10
Carbon (a sack)	.10 and .10

443 651 648 438 735 While Albéniz's list follows the general lines of present taxing policy, there have been some changes aimed at helping the poor. For example, small lots of fruit, vegetables, nuts and eggs can enter the market without paying a duty. Revenue is collected for